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there, and has a standing office in the court of heaven. The passage 1 Chron. 21 : 1, belongs to a period about two centuries later than the Book of Job, and plainly marks a development in the direction of evil as regards the conception of Satan. But it is only when we go outside of the Old Testament Canon to the so-called "Wisdom of Solomon" that we find him identified with the serpent that tempted Eve, and the occasion of man's first disobedience, and all our woe.

The distinction between the "Satan" of the Old Testament and the "devil" of the New Testament is not sufficiently observed by many. Also, the successive and varying conceptions of the Satan of the Old Testament are worthy of closer study. The above discussion will assist to this. It is an interesting question, not yet satisfactorily answered, whether we can fully know the origin of the Old Testament Satan. Further light and thought upon the matter are to be awaited.

**The Septuagint and Old Testament Quotations.\*** The Septuagint became practically the Bible of Christ and his Apostles. Few of Christ's own Old Testament quotations follow closely the Hebrew Scriptures, the bulk of them do not. In some instances they were taken from the now lost Aramaic version, or were mere oral paraphrases, in which he has no purpose to quote literally from any version. But to the Septuagint we must look most often for the exact form of his quotations. Examine, with this in view, his replies to the tempter in the wilderness; also, the text of his sermon at Nazareth. The Apostles, taking license doubtless from the example of Christ, or led by their own inspiration, practically ignored the Hebrew of the Old Testament. Every quotation in Acts, with one exception (13 : 4), is from the Septuagint. The Epistle to the Hebrews, where we might certainly look for the original text, always has the form of the LXX. Paul was a Hebrew scholar with intense fondness for the heirlooms of Israel, but for some reason or other he also closes the Hebrew roll when he quotes, and opens the Septuagint. All of which means that Jesus and the primitive Christians saw no reason for supplanting the accepted Septuagint version. This raises the question whether any features in which the LXX differs from the Hebrew can be essential to real inspiration. It is not a literal or verbal translation : it is a rendering only of the general thoughts, and not even then in rhetorical details. Is not a method of dealing with Scripture which was satisfactory to the founders of the Church in teaching religious doctrine good enough for those who sit at their feet as learners? Why vex the modern Church with a theory so fraught with logical and Scriptural difficulties as that of verbal inspiration?

Convincing evidence to the contrary is the most important means of eradicating an established misconception. But a time element is also involved, for changes of view do not take place instantaneously, and it may require a considerable period for the making of the adjustments incidental to the altered conception. But truth prevails, the evidence against so-called verbal inspiration grows clearer and weightier, and the result, if delayed, may at least not be uncertain.

**Development of the Term "Church."**† Our word "Church" has no linguistic authority or literal prototype in the original text of the Bible. It is

\* By J. M. Ludlow, D. D., *Homiletic Review*, July, 1892.

† Article I. of a series upon "How the Church was Founded," by Prof. N. P. Jensen, in *Baptist Standard*, June, 1892, et al.

variable in sense and of debatable origin. The original term is *Ecclesia*, from the Greek word of similar form. In its primary Greek signification (so used in Acts 19 : 32, 39f) it means a meeting of self-governing citizens, a select company, in which business was performed on democratic principles. The *Ecclesia* was the perfection of a well-regulated and honorable political institution. In its Septuagint usage it was employed as a translation of the Hebrew word *Kahal*, which signifies an assembly of the Israelites as God's own people. This is important, for the very words of the Septuagint were frequently used by Jesus and his Apostles in the quotation of Scripture. So in Acts 7 : 38, where the term is not used in a Christian sense. The word *Ecclesia* became in New Testament usage still farther defined. Here it signifies the congregations of Christ's followers, and appears in both singular and plural form (cf. 1 Cor. 16 : 19 ; Gal. 1 : 2, 22). It occurs over a hundred times, and with a few exceptions has always this meaning. This adoption and adaptation of the term came neither by chance nor by the discretion of the disciples, but by the direction and enlightenment of the Holy Spirit. There were other kindred terms which might have been employed, but this one best designated the new organization, which was : a congregation called out from among mankind by Christ himself, made up of a duly qualified number of members and ministers or servants, subject to regulations to hold for all times, and charged with a word-embracing mission to be fulfilled under the guidance of Christ himself as the great Mediator-King.

To trace the the historic development of a word is one of the most interesting of historical studies, and often opens up facts which would never have otherwise occurred to the mind. The various stages of meaning and usage through which this term *Ecclesia* passed, until it came to designate the Christian organization, are full of significance and historical importance, all of which has been well brought out by the writer of the above article.